

Franz Elben was a highly practical, sensible young man! He knew very well what he was about when he took Herr von Quellyen by the arm to conduct him to another point of observation which he, Elben, praised in the highest terms. "Those two have, doubtless, something to say to each other," he thought.

He was quite right. They had a great deal to say to each other; but words were not required for it.

When Herr von Quellyen and Elben had disappeared, Ribbeck looked slyly after them, almost as one who seeks a propitious moment to commit unobserved some guilty deed. The premeditated action which so shunned the gaze of others, consisted simply in Leopold's taking a little hand that lay beside his, pressing it softly, and raising it cautiously to his lips. The hand offered no resistance, yielded willingly, and when he drew it toward him arm and shoulder followed, and two good people held each other in—oh! such a happy embrace, and told each other all that had filled their hearts with rapture. Welcome new life, new love, new happiness!

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The Baron and Baroness von Halffen are now legally separated; Halffen has married again, quite as pretty, quite as vain a wife as Anna was, but she is a more discreet person, who pays for the splendor the baron showers upon her, and to which her heart clings with all that her heart has to give—empty show. The baron is proud of his courted, beautiful, shrewd young wife, who has made him, although he has not the slightest conception of it, obedient to all her wishes.

Anna lives with her parents. Old Jordan succeeded in defending her interests with great skill and with good results. His daughter, as the divorced Baroness von Halffen, receives an income in accordance with her rank, and has no need to dispense with anything that money can afford. Herr Jordan knew how to accommodate himself to the new state of affairs, and is of opinion that everything has turned out satisfactorily. Frau Jordan, on the contrary, sees with sorrow how quiet and reserved her child, who was once so merry and joyous, has become; how sunken her cheeks, how stern the youthful mouth, how melancholy and cold the eyes that once looked so smilingly out into life. Ribbeck's marriage with Martha von Quellyen filled Anna's heart with indescribable bitterness. She hates the man from whom she is parted; she despises the man whom she forsook and who has forgotten her. Not seldom she reads in the papers that some new work by Leopold Ribbeck is considered a great literary success of the young author. Then she crumples up the sheet in her hand and flings it angrily on the ground, and is more silent, more unfriendly than usual. Many speak of the young, beautiful, quiet lady, but no one sues for her hand.

Franz Elben is still a bachelor. He has remained the truest friend of Ribbeck, and rejoices in his happiness, as though it were his own. This is not a costly gratification. Every one might succeed in procuring such a pleasure. How few do it!

THE END.

The One Who has Gone Astray.

THE day hath been full of blessing,
And mercy hath kept thy way;
But far in the gloom are passing
The feet which have gone astray.

HERE are shelter and joy before thee
Thy soul shall rest as a child's;
The angels of God are o'er thee—
But oh! the soul in the wilds!

TURN, turn from thy calm sweet vision,
And tenderly kneel and pray:
"God, watch from the heights Elysian
The one who has gone astray!"

Talks with Girls.

BY JENNIE JUNE.

"HIGHER" EDUCATION.



TRADER once went to a mechanic, and said to him, "What tools can you make that will suit my customers?" The mechanic showed him knives, hammers, chisels, augers, gravers, and others. "Those are all very well," said the trader, "and very good of their kind, but my customers are peculiar; they complain of knives because they are too long, or too sharp, or will only do the one thing; they complain of hammers because they are too hard, and too homely, and useless except to drive nails, and gravers 'put too fine a point upon everything.' Can you not make a tool that is neither too long, nor too short, nor too light, nor too heavy, nor too sharp, nor too dull; that will do many things, do them all well, be besides pretty to look at, and last a life-time?"

The mechanic shook his head. "You will have to go to some more skillful workman than I am," replied he. "I cannot undertake to make such a tool."

It is precisely such contradictory results as these that the majority of people expect to accomplish by modern, or as it is technically called, "higher" education. When a potter undertakes to decorate his wares, the design, the cost, the finish of the work bear close relation to the quality of the body part of the object, and its refinement by previous processes. But we do not think of this in the education we bestow upon our children; we seem to consider them really mere sheets of white paper upon which anything can be written, instead of living, breathing, human organisms possessed of certain qualities and faculties, in greater or less degree, which must be improved and cultivated in the line of the uses for which their nature evidently designed them.

What is the use of keeping a girl from two to six hours of the day at the piano, who has

neither ear, nor voice, nor love of music, and cannot tell harmony from discord? What is the use of a girl straining brain and nerve over the intricate data and minute calculations of geology and astronomy, whose mathematical powers are strongly exercised over the difficulties of even so small a thing as the multiplication table?

Music is one of the charms of existence, but it has been brought to great perfection, and can be had of the best by the expenditure of a dollar now and then, while an inferior kind, obtained at the lavish cost of time and money which could have been so much more satisfactorily bestowed upon other things, is bad economy, besides showing a want of sense.

There was a time when a little smattering of this, that and the other was thought necessary to render a girl attractive and desirable in society. But this is past, such an one is now considered a nuisance, and her jingling on the piano, her faint water-color sketches, or her little scratchy attempts at drawing, find their level because they will not bear comparison with the work of those who have talent in these directions, and devote time, labor, patience and money to the perfecting of the one thing in which they excel.

A universal genius who can do all things, and do them all well, is a very remarkable person, but he would not be likely to acquire fame or fortune. Public opinion finds its expression in the old adage, "A jack at all trades is a master of none." An ordinary life-time does not admit of the cultivation of all arts, all trades, or all professions with equal, or even with satisfactory results, to do a thing well, or even so that we can compete with others, or earn a livelihood at it, we must devote nearly all our strength, and all our efforts to it, and keep on doing so, or we shall be left behind. But perhaps it might be as well to inquire what the modern, or "higher" education consists of that is supposed to form the "open sesame" for our girls to all honors, all distinction, all happiness, all opportunities that are in any way desirable in after life. It is simply the same dose in a mild form that boys have been in the habit of taking; the nearer it approaches the original in strength, and in the nature of its ingredients the more perfect it is supposed to be. But what does the school education which boys get do for them? Are they ready to enter the world, and fight its battles when they leave school? Are they even prepared as a general thing to earn a livelihood? The universal answer will be, "no." Then why should we expect a dilution of this same system, a little Greek, a little Latin, a little of the ologies, a little of the "higher" mathematics, a little school philosophy, a little French, a little German, a little history (very much mixed), a little botany perhaps, and so on through the whole category, or as it is grandly called "curriculum," to become the all in all for our girls?

What can a girl do more than a boy with these little puddles of learning, which could they be put together might form one respectable stream, but isolated as they are and must be necessarily are scarcely large enough to afford a place for even ducks to swim?

"Then would you have girls relinquish their chances for a more complete education?"

Certainly not: I would only have it complete, and thorough as far as it goes, and use discrimination in regard to the studies into which a girl must put several of the most important years of her life. If she has a taste for scholarship, and can afford to indulge it, all that she can learn will be a source of pleasure and will assist to broaden her ideas, enlarge her capacity, and fill her life with noble purpose. But if her fate is that of the majority of women, if she must leave school to earn her own livelihood, to perform practical every-day duties, to become a wife, and the mother of children, it is more important that her education should have something to do with these matters than that she should have learned a little Greek, which was never put to use before it was forgotten, or been able to state in technical terms, the reply to a mathematical problem, which made her head ache, and which she never afterward thought of, except to be glad that there was no longer any necessity to perform a task so hateful.

It is not that our girls are too well educated, but that a system, flexible, yet strong, and adapted to their requirements has not yet been worked out. All that has been done so far is to follow feebly in the well-worn track of the young men. A college that enforces precisely the same course of study for girls that is demanded of boys, and subjects them to the same kind of examinations, is lauded as the only true and honest one, the college emphatically of the future. This is a great mistake. Such a school is good, that is to say, it is much better than none at all, but girls do not want the same advanced training as boys; from a certain age, say fourteen or fifteen, their paths diverge, and their preparation for the work of the life which lies before them should differ also.

The period of their lives when both sexes can naturally and advantageously receive the same training is in their youth. If girls from the time of birth were dressed, fed, taught, and allowed to play as sensibly and healthfully as boys, their whole future lives would be benefited by it, but they are "cribbed, cabined, and confined"—restricted in a thousand different ways up to the period of adolescence, and then, with weaker bodies and less knowledge of methods, they are set to compete with boys on their own ground, ground which they are never again to occupy after the season of contest is over. Does not this seem unwise, not to say absurd?

With boys, physical development goes hand in hand with mental use and exercise, and if we are going to impose upon girls the same tasks that we set boys, the least we can do is to make their early training and preparation in all essential respects the same; while, if we choose to diverge at a proper point, and adapt their later studies to the duties they will be called upon to perform, they will still be the better for the freedom, and the helps to a larger and more perfect growth, physically and mentally, which they will have gained in their childhood.

In some respects a good "old-fashioned" education was better than that which our girl-

graduates get now; it was better in so far as that it did not unfit young women for the place they have to occupy, the work they have to do. It was better in that it taught some things thoroughly, so that they were not heard and forgotten, but became a part of the pupil's life, and assisted in the molding of character. Not that we need to go back to working samplers, or consider the multiplication table "enough arithmetic for a woman;" but would it not be well to consider what life in all probability holds for us, and prepare to perform the duties of women, rather than neglect the preparation required for these, to acquire a moiety of that knowledge of abstruse lore, which men are beginning to think time wasted in the acquiring, when other and more pressing interests are sacrificed to it?

The argument so frequently maintained that the studies of Greek, and of the more intricate problems in mathematics are valuable as discipline to the mind, has great force, but why select for discipline studies either beyond the capacity of the mind to put to use, or hindrances in the way of the thorough acquisition of more necessary branches of learning? The modern languages, physiology, chemistry, natural history, botany, are all disciplinary studies that enlist all the powers of the mind, if they are pursued closely, and with such attention as ultimate mastery requires. Yet all these are particularly useful and practical studies, subjects that have to do with every-day life and growth, and that every woman therefore should be informed upon, that she may know how to take care of herself, and others, and make her children acquainted with themselves, and their relations to the world about them.

I am not endeavoring to decry, or depreciate knowledge of any kind, it is all good, if it is obtained from the love of it, and made a means of usefulness to others. A woman who can devote herself to the acquisition of the most abstruse learning, for the purpose of becoming a teacher, or shaping her life in accordance with her tastes and wishes, claims respect, and the consideration which we accord to any life devoted to a noble ideal. But it is well-known that scholarly men, and life-long students, while often invaluable in giving their services to the elucidation of some question in science, are not fitted by nature or education for dealing with practical details, or working out the social and domestic problems that so often fall to the lot of women; while to insist on the ordinary Mary Jane puzzling her head over profound theories in regard to past ages, or future destinies, would be to spoil a good sensible girl, by attempting to make of her a *savant*. What we need to do is to reconsider the whole subject of "higher" education, and make up our minds that it does not merely or mainly refer to the higher departments of certain technical studies, but to thoroughness and capacity in every branch of study which is taken up. Whatever a girl knows, if she knows it well, is to her a badge of honor, but she may know twenty things superficially, and they will neither bring her credit, nor enable her to be of use to herself or others. Let us drop the term "higher" education, which means nothing, which at

best is only comparative, and take up the better word, *thorough* education, and demand of, and for our daughters, that instead of wasting their time over what is useless to them, they shall spend it in acquiring an exact knowledge of such things as they need, of such things as will develop, instead of repress, their natural faculties, and make of them useful, honest, conscientious, and honorable women.

What is needed to-day more than anything else in the world, is good, able, willing, true-hearted, and single-minded girls and women, who know how to perform all the duties which belong to the different relations of life, and execute them well and cheerfully, whether it be in the kitchen, the shop, the office, the nursery, at the desk, or working the sewing-machine. Moreover, let us do our duty without drawing comparisons, without any reference to whether men perform theirs or not, and above all let us stop supposing that their delinquencies, or short-comings, afford any ground of excuse for our own. Let us resolve to do our best, no matter what happens. Death itself is a small matter compared with the loss of our own self-respect, compared even with the neglect to improve to the utmost the opportunities afforded us for the exercise and development of our highest powers and faculties. Nor is it essential that those should be expended upon problems in Euclid, or questions in metaphysics. Life and health depend upon the way our food is prepared, upon the seasonable character of our clothing, upon the regularity of our daily habits. All these conditions are controlled by women, not the women who work outside their homes, but those who perform the domestic duties at home or carefully superintend their performance. It is well certainly to bring all the knowledge we can acquire to bear upon the common work of daily life; but the work must be done, and it is better to do it conscientiously, adding to our store of actual information as best we can, than to spend years in acquiring superficial knowledge, which only inflates our vanity, and makes us feel superior to the practical fulfillment of the obligations that lie before us. What we learn has a two-fold value, first in improving ourselves, enlarging our ideas, and modifying our standard of values, second in the use we can make of it for the benefit of others. This use is not confined to teaching them what we know, it is expressed in every act of our lives, in the unconscious ministry of a keener intelligence, finer manners, more suitable, and sensible dress, less trivial conversation, more refined taste, and a subdued, less obtrusive personality.

Consciously it will be directed toward the discovery of the best methods, and their application to our every-day work, whatever that may be, whether cooking, writing, teaching, sewing, or all of them by turn, for women generally have duties of many kinds.

The definition of higher education then must be *thorough* as far as it goes, even if it stops at "reading, 'riting, and 'rithmetic." Instead of skimming the entire surface, master a study, if it is only one at a time, and make proficiency, not the number of studies, the test of advance in education.